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John Bu

THE SPIRIT OF PRELACIE, YET WORKING.

OR,

TRUTH from under a CLOUD,

IN

A RELATION, of that *Great*, and *Publike* Conteſtation had in *Gloceſter*, *July*, 1644.

Written then, and now publiſhed, as it were of neceſſity.

TOGETHER,

With a POSTSCRIPT, containing ſome *generall* and *particular* Obſervations, upon Maſter *Edwards* his *Gangrana*.

By ROBERT BACON, M. A. Miniſter of the Goſpel.

Pſal. 97. 5. The hils melted *like wax at the* preſence of the Lord.
Mat. 11. 19. *wiſdom is iuſtified of her* children.

Tertul. Apol. contr. Gent. Cap. 3.
Bonus vir, Cajus Sejus, *nihil tantum* quod Chriſtianus.

LONDON,
Printed by *R. L.* for *Giles Calvert*, at the black-ſpread-eagle at the Weſt end of *Pauls*. 1646.

c/B

To the Right HONOURABLE,

WILLIAM,

Lord Viſcount, SAY, and SEAL:

My Lord,

I Have always ſince I ſaw *your perſon*, accounted my ſelfe exceedingly below your taking *notice of me*; & ſhould now have thought it as great *preſumption*, to prefix your name to any thing of mine, eſpecially ſuch *a thing as this*, had I not in a ſort been *compeld thereto*, and that not out of any reſpect *to my ſelf*, as having *learned*, being of a long time *accuſtomed* to ſuffer reproch: but becauſe I have bin *ſo frequently* an eare, and now in Maſter *Edwards* book, an eye witneſſe, what is *in the dark*, and as it were *at a diſtance*, whiſper'd, by them that *now dare not*, as heretofore, *draw too nigh*; as having once or twice *experience*, that their diſapointment in offering *perſonall injuries*, hath not only been an addition *of honour to you*, (which as the Sun appears *brighter after a cloud*,) but have made themſelves *publike examples*, as well of *ignorance*, as *envy*, and given men to ſee them ſuch *as were foretold* ſhould be in the *the laſt times*, even ſuch as [a] *love* and *faſhion* a lye *for advantage*, therefore now like *the Serpent* (that wounds the *womans ſeed in the heel*, becauſe he can do no *further miſchief*,) they *remotely*, *ſeek*, but in

[a] Revel. 22. 23. Ἔξω κύνες ὁ φαρμακοὶ καὶ πόρνοι καὶ φονεῖς.

in vain, to blemish *your honour* for *entertaining* me, who in this *turne of time*, like a vessell of *small quantity*, have had some *dependance* on you, whom God as the glory of your *fathers house*, for the safety and honour *of this Nation*, hath made to *many*, besides, like *Eliakim*, a *Nail*, *fastned* in a sure place: and thus they direct their arrows, even *bitter words*: I am charg'd afresh with *errour*, though solemnly *discharged*, where I was first *accused*, And this hinted, as *patroniz'd by you*, in entertaining *me*, But the whole *Kingdome* knows, and all the *World may*, That Errours *of all sorts*, whether *Politicall*, *Doctrinall*, or *Ecclesiasticall*, have been *eminently*, according to the *emenency* of your honour, and *deep understanding*, as heretofore, so to *this present houre*, *mightily* and *successfully*, to the Kingdoms joy, *withstood by you*. Wherefore, the *humble request* I make to your Honour is, that as opportunity may be given, both *by your selfe*, and others, by *your advice*, enquiry may be *made*, whither these things *be so or no*, that God may be *magnified*, the truth *justified*, errour *silenced*, your honour in that act of entertaining me; *preserved*, my self alone *ashamed*, if any such thing be proved *against him*, that is willing to offer himself to the triall of all, *that love our Lord Jesus*, and that the rather, because I have bin *awhile*, more *particularly*:

Your Honours servant (according to his measure) in the Gospel of God and our Saviour Jesus,

ROBERT BACON.

An intimation to the READER

THe *Worlds* full of Controverſie *already, and* ſo full, *that the truth is wofully* obſcured, *and* obſtructed by them, *otherwiſe this* Argumẽt *might have ſwoln into a greater* Volume, *but there is* no end of diſputes, *Solomons adviſe is good,* the beginning of ſtrife is, *as when one letteth* out water, *therefore leave off contention before it* be medled with, *wherefore here is only a* Narrative *of what was done in the* face of *that whole* City, *and is left upon* Record, *not only in the* mindes *and memories of them that were* ſpectators, *but alſo* douбles *in the books of* Record, *in the hands of thoſe* in Authoritie *in that place, there being nothing* done *but in* their eye, *and by* their Order, *therefore no* offence *can be given by the repetition of* the Names of any, *it being but the* ſubſcription *of their* own hands, *which every one cannot chuſe* but owne, *all perticulars* in the Diſpute *cannot be* reported, *but the generall* carriage *of the buſineſſe is* faithfully related *from the* beginning *to the end, the* objection *againſt the* Printing *of this Relation muſt be this,* to what end? *the thing it ſelfe will* anſwer, *it ſerves to a* twofold end, 1 *to cleere the* innocent, *then the which nothing is more* needfull in the land, 2 *to give* an experiment *of the* ſeaſonableneſſe *of Maſter* Colemans *Caution to the* Parliament, *that the* Clergie (ut vocant) *may not carry on their own* ſelf-deſignes, *as here they did, by the ſtrength of* humane power, *a* burthen *under which well-nigh all* Europe, *yea, all the* World groans: *a Reply*

to

to the Queſtions, *here ſtated, long ſince given in, together with a Reioynder made thereto them, it of purpoſe* omitted, *becauſe I think all men may* now ſee, *its high-time to apply our ſelves to* plant truth in the hearts of thoſe *that know it not, rather then* darken it *by* bitterneſſe *and wrath which fall out* uſually *in diſputes, even among* thoſe *that pretend to* know it, *for whiles men thus* contend *about it,* experience *ſhews many* loſe it, *and themſelves* with it: *the* Weſtern parts *did not more* groan *under the late removed* illegall power there, *then they doe yet under the* powers of darkneſſe, *which* prevailing, *keeps them in* a worſer, *and a more* diſmall bondage, *yet ſcarce any eye* pitties them, *to* proclaime *the acceptable* yeere of the Lord *unto them: Every man ſuſpects* his brother, *that through the* contention *of the Labourers, the* Vineyards *neglected, the* Kingdoms *darkned, Satan's* advantaged, *and the Saints* burthened, *and* the Name of God blaſphemed, *for if in this we* agree not, *what do we more* then they *that began to* build (a Babel) *which ſtuck in* their hands, *for by this* confuſion *of language, each man is* hindred by *his brother, Wherefore let the Apoſtles be received* among us, *follow peace* with all men, (eſpecially with them that doe believe) *and holineſſe, without which no man* ſhall ſee the Lord, *that we may* further *one another in that wherein* wee doe agree, *and beare* one *with* another *as becommeth* brethren, *in the things* wherein we differ, *that wee may be a* joy *and not a* vexation *each to other: ſo prays he,* for the brethren, *that is himſelfe a* brother *in the Lord Jeſus.*

A brief Relation of my usage in GLOCESTER.

THere being an offence taken (none as I know given) by a Sermon I preached on the publike Fast day, the Major of the City was solicited by Master *Marshall*, a man living and preaching among the Cavaliers (as they call them) and one that never heard me speak, or ever, I think with knowledge, saw my face as also by M. *Holford* and M. *Corbet* living in Town, that I might preach no more in those parts, so that by the Majors sole authority I was silenced for one Lords day, though M. *Holford* confessed he durst not gainsay the Doctrine, onely he said that the Major was greatly displeased with him for giving me leave, but the Major himselfe to me affirmed the contrary, namely, that M. *Holford* did most earnestly solicite him to manifest his power in hindering me from preaching, though I was thereunto called, as by others so especially by M. *Hart*, to supply his publike Lecture, during the interval of his journey to *London*: thus M. *Holford* labouring to keep in with both sides by concealing himselfe, lost most deservedly the esteeme, which he expected to have from both.

As M. *Holford* reported.

By the Majors own report.

This restraint of the Major was taken off again, by the sole authority of the Governour Collonel *Massie* being moved thereunto by a Letter I made bold to write to him upon that occasion, so that I preached publikely again every Lords day, for the most part twice, and on the Fast dayes, labouring to cleere out of *Luke* 13.5. the Doctrine of repentance, about which the exception was

Hereupon one *Wheeler*, ſomtimes M. *Dorneys* Clerke, and then an under Commiſſary (if I miſtake not) in Sir *William Wallers* Armie, told his acquaintance he would apply himſelfe to take an effectuall courſe to remove me out of that City, and therefore addreſt himſelfe, not onely to take notes of my Sermon, but alſo of my Prayer, thereby to ſtir up adverſaries by giving in information againſt me, which M. *Corbit*, M. *Holford*, and M. *Hodges*, all then in the City, with all readineſſe received: Therefore being confident of the Governours eare, being nigh unto him, they afterwards made uſe of his authority, to ſummon me by a ſouldier, as a tranſgreſſor, to the Governours Chamber, on the Lords day after evening Sermon, I hearing nothing of it before, where being preſent, the Governour and divers Souldiers, ſome of the Committee, & many of the chief of the City, with I think, all the Miniſters: The Governour with much courteſie and clemencie, told me, he had ſent for me to ſpeak with me, together with the Miniſters, for as much (as he ſaid) he had received many great complaints from them againſt me, that I became in my Miniſtry a very great burthen unto them, but he hoped there was no ſuch cauſe given, as was reported, to whom I replyed, what I taught was publique, and if I failed in ought, when it ſhould be made to appear, I ſhould as publikely diſclaim, though my ayme was, as God is witneſſe, the increaſe of knowledge, unity and love, which is much wanting every where, but before I had yet done ſpeaking, the Miniſters upbraided me with much unbeſeeming and reproachfull language, not giving leave one to another, but ruſhing upon me with a torrent of evill words, till that unſeemlineſſe was remedied by the Governours Command: Then M. *Holford* began an invective againſt the Hereticks and Schiſmaticks of old, backing his ſpeech with the authority of *Auſtin* and *Calvin*, but being required to make application of his diſcourſe in a particular charge againſt me, he openly cõfeſt in the audience of all that he had nothing to accuſe me of, onely he had me in ſuſpition for this onely reaſon, becauſe the people had ſuch recourſe unto me and their congregations where he & the reſt of the Miniſters taught though heretofore they were like to *Pharoahs* fat kine (which was a ſimilitude hee uſed) yet others like the lean kine had even eaten them up:

But

But having nothing actually to accuſe me of, & having (as it is evident) before hand laid their heads together, and determined among themſelves to examine me upon certain intergatories, that they might have wherewithall, if poſſible, from mine own mouth, to lay to my charge, & they did as they thought, but this unchriſtian and un-miniſterlike courſe of theirs, I utterly diſclaimed for the preſent, as not being bound to accuſe my ſelfe; they induſtriouſly ſeeking and not finding matter ſufficient for an accuſation againſt me, and becauſe too it ſavoured ſo ſtrongly of the illegality of the High-Commiſſion-Court, againſt which all men did of late moſt juſtly complain, yet at length they prevailed with me, caſting upon me much reproach, and labouring with many words to bring me into contempt, and M. *Shepheard* of their Committee began to urge that he now did ſuſpect my Doctrine was not ſound, becauſe I did refuſe to confeſſe it, eſpecially ſaid M. *Corbet* and M. *Hodges*, being conveyed before the Magiſtrate (though indeed by the Miniſters undue inſtigation thereunto) to that very end as they ſaid, till by their importunity I was even aſhamed to be any longer ſilent: whereupon I anſwered to ten Queſtions which M. *Holford*, M. *Corbet*, and M. *Hodges* in their wiſdoms thought meet, in writing to propound unto me, whereunto I ſubſcribed either affirmatively or negatively as I thought meet, and as the Lord then gave me underſtanding, but upon this condition onely, that I might have time, which was given me till Wedneſday morning by the Governour to ſtate the queſtions, as I conceived them. When the time came, (for as for that night I was very courteouſly entertained at the Governours Table,) I had the word of command from Colonel *Maſſie* then Governour, by a Souldier ſent to that purpoſe to repair immediately to his Chamber, where after a little ſtay, I went in the company, and by the direction of M. *Holford* and M. *Hodges*, to the place where the Councell of War was wont to be kept, whether there came afterwards the Governour, and many Commanders and Souldiers, the whole Committee that were then in Town, the Major, and other chiefe men of the City, with divers Gentlemen, and very many Miniſters and others, and they that could not get into the roome (it being an under chamber) they ſtood with-

Though he was a conſtant hearer of mee.

without at a broad window that gave light into it, where they both heard and saw what was done in it. Every one being setled in his place, I according to a former command, gave into the hands of the Governour in writing an Answer to those ten Questions, which by the Ministers were propounded to me the Lords day before: This by the Governours command was then put into the hands of M. *Corbet* (who it seems was intended to dispute with me about them) to read which he began in the audience of the people, but gave off in the midst, as being unwilling that the company should heare altogether; and therefore would dispute with me immediately before he read them all, which I utterly refused, because I was not ordered then to dispute, but to give in my Answer to the Questions in writing, which answer was but short, and might have been quickly dispatcht: Some reasoning yet there was among us about the Questions, but with the greatest confusion that might be, there being sometimes three, and sometimes foure, and sometimes more, speaking unto me at the same time, and challenging me to dispute, many using reproachfull language (especially young M. *Dolman*) against me, & some blows threatned me, which had I not been a *Minister* (as they said) I should have felt; but the company ashamed to heare such language from one in authority, they salved it up with this excuse, that If I had been a Souldier I should have had the censure of an offending Souldier: Another of no mean command (fiery indeed in zeale, but without knowledge) haling me with violence by the arme, said the devill was in me, and afterwards openly profest by his consent, I should be rewarded with fire and faggot, for which cause the people called him *Bonner*, as himselfe acknowledged in my hearing in the Committee Room, besides divers of the *Ministers*, one a Cavalier, taken in Arms against the Parliament seen reel in the streets through drunkennesse, having now his freedom, openly jeering me, the like I confesse I never met with, but from Bishop *Skinner* of *Bristol*, of whom I suffered very much.

In conclusion, a writing was drawn up by consent among them to this effect (a Copy whereof I was not permitted by any means to have) that I had divulged certain erroneous opinions, in which

at

at a conference, I had given them no ſatisfaction, Whereas the queſtions in controverſie, were of their own divulging, and for ſatisfaction, I am perſwaded, I have given it in my anſwer, to this writing many ſubſcribed, with what willingneſſe I will not diſpute, though ſome much ſtuck at it, that afterwards ſubmitted to it, the dore being purpoſely ſhut, and none ſuffered to go forth till he had ſubſcribed, which ſome ſuſpecting refuſed to be there, this ſubſcription many of all ſorts preſent refuſed, and for it were much reproached, nay, threatned; the reaſon of this ſubſcription was, their reſolution through the helpe of the Governour, as was openly profeſſed thereto ſend mee up to the Parliament or Aſſembly the next day: to whom indeed I had appealed, and do yet appeale to them, and all faithfull men, for a juſtification of the doctrine, I had eyther taught or writ. Thereupon it was told them that refuſed to ſubſcribe, that a Declaratiō was expected from them of the reaſons why, the principall men refuſing to ſubſcribe were *Maſter Joanes* of *Herefordſhire*, one of the Committee for *Gloceſter*, Maſter Alderman *Hill* of that City, Maſter *Cloſe* an ancient grave Miniſter, Maſter *Majoh* an honeſt Lawyer, Maſter *Ketchman* a Gentleman, and divers others.

Afterwards there was much contention and mighty reaſoning among perſons of all conditions about the matters in controverſie, ſome affirming one thing, and ſome another, according as they did apprehend, but the manner of the carriage of this buſineſſe was generally complained of, affirming their proceedings againſt mee were neyther Chriſtian nor juſtifiable by the law of civill ſociety, and this *Maſter Shepherd* himſelfe confeſt at the evening of that day, and therefore told me hee could have wiſht it had been otherwiſe; yet he with the Major of the City in the evening privatly in the Committee room, ſpent a long time in perſwading mee to depart that place, affirming, that if I were the moſt orthodox Preacher in *England*, I were not a fit man for *Gloceſter*, which to mee ſeemed very ſtrange, that orthodox preaching, or which is all one, a Preacher that is orthodox, ſhould be a burthen too heavy for *Gloceſter* to beare, yet this poſition of theirs, an ancient man belonging to the Committee (if I miſtake not, it was the father of

M. Holford the Miniſter) illuſtrated by a ſtory and ſimilitude of a Gentleman that had a very good woman to his wife, which yet he would often ſay, was no bleſſing at all unto him: ſo I might be a Preacher good enough, and have eſteem elſwhere, but if I ſhould ſtay in *Gloceſter*, I ſhould be no bleſſing at all unto it, I was indeed willing to depart, but for divers reaſons at that time I could not, neither indeed was it, as the caſe ſtood, meet I ſhould: for then it might have been truly ſaid, that I had deſerted mine owne cauſe, or rather Chriſts, in turning my back upon the Doctrine I taught, as if it had not been true and warrantable by the Scriptures. They therefore not prevailing with me: On the next Lords day there came an Order from the Governour, directed to the ſeverall *Miniſters*, to be read in the pulpit after Sermon, to this purpoſe as I remember, that whereas ſome doubted of the approvedneſſe of their proceedings in my two laſt appearances before the next day, ſatisfaction in that as likewiſe in the queſtions that were put to *Maſter Bacon*, ſhould be given before all the people at the Colledge, in a publique diſputation, which ſhould begin about eight of the clock, while the Pſalme was in ſinging the Gouernours man came to me, hearing *Maſter Hart*; and gave me warning to appeare the next morning at the Colledge. What was intended I knew not well, or whereunto this would grow, and therefore with many thoughts of heart, which lodged with me that night, I came the next day at the time and place appointed where the *Governour* and *Maſter Brummidge* of the Committee newly come to towne, with much curteſie ſpake to mee and engaged themſelves to protect mee from ſlander and wrong, which the one heard, and the other ſaw, I formerly ſuſteined, the people of all ſorts being come together to a great multitude, I being diſpoſed of by the *Governour* in the Quire, to ſtand oppoſite to mine opponent *Maſter Corbet*, who ſtood on the otherſide: the *Governour*, *Committee*, *Major*, and other chief men in the midſt by a table ſet there to that end. At my elbow there ſtood a *Marſhall* with his Holbert (though I confeſſe, I did not obſerve it) of purpoſe if it might be to daunt me, as I afterwards heard, but God was with me, and through his power mine adverſaries fell before mee, the

Diſ-

Diſputation continued from eight till wel-nigh or altogether one, to the great contentment and ſatisfaction of the believing and more ſober-minded people, becauſe there was cleered before them, the objections made againſt mee, that mine innocency now appeared even to the convincing of thoſe that led away by others opinion had before a prejudice againſt me, this the ſtanders by can witneſſe, but the diſcontent that appeared even in the faces of mine oppoſers was very remarkable, that *Maſter Corbet* himſelf confeſſed, before all the people, that it had been better they had never begun ſuch a task as this, for the people will run ſaid hee after him much more then before, *ſo the laſt errour ſhall be worſe then the firſt*, this hee ſpake when hee ſaw the people give audience with reſpect to what I ſaid, and therefore complained of it to the *Governour*, but with no ſucceſſe. For the evidence of the truth, had for the preſent ſtruck a deep ſilence in all my oppoſers, which yet increaſed the envy againſt me: for ſome were that day complained of by witneſſes, that they had vowed to be the death of me; this day only five of thoſe ten Queſtions were made an end of, the other five left to the next day, but many thought, and I with them, that that field would nere be pitcht againe, becauſe of their ſo great diſappointment the day before, as alſo becauſe the remayning part of *M. Corbets* reply was far leſſe to the purpoſe then that which had gon before it, containing little elſe then invectives againſt my perſo, which could not but have an ill ſavour in ſuch an audience; yet the next day wee came together againe, where the advantage I had in reſpect of the matter in Controverſie was much loſt to me, in reſpect of the diſcountenance that was given mee, as all preſent might moſt evidently obſerve, which gave occaſion to *Maſter Cartwright*, Treaſurer (as I take it) of that Gariſon to upbraid them publikely of partiality, for which he was bid to depart by *Maſter Broughton*, though by the *Governour* he was afterwards perſwaded to ſtay it out, yet God upheld me in this conflict alſo, that in concluſion no errour or miſcariage whatſoever could be faſtned upon me, the Committee being judge, in the name of which I ſuppoſe, *Maſter Brummidge*, who was principal in the management of this buſines, drawing up carefully the reſult of each days Diſpute, gave the whole Aſſembly notice

tice that there was nothing proved against me, but what was according to the Orthodox opinion, but this would not give mine accusers satisfaction, and therefore *Master Corbet* with much vehemency exclaimed that I had another meaning, whereunto it was gravely, though in other words replyed, that my meaning could not be judged in that Court, it being said by *M. Brummidge* its beyond our power, to judge any man for his meaning; but because nothing of fact could be proved, I must suffer for my meaning. And therefore the *Ministers* that afternoon got themselves into a Committee, from which were excluded by consent *Master Hart* and *Master Close*, two grave and approved men, beside some others that did exclude themselves in which it was very suddenly agreed upon, that of necessity I must depart the City, and give place to them, or else (as it was given out) they themselves would leave the City, wherefore to gratifie them (as it is under the hand of some of the Committee) there was brought an Order to me by the Governours Clerk, wherein I was enjoyned the next day to depart the City, *that they might reigne as Kings there*, as *Paul* speaks of those in *Corinth*, that tooke upon them in the like manner: but I must submit, for they had a law to condemne me, though they first openly judged me innocent. Of this order I very earnestly desired a Copy (which they say will be granted in any Court in *England*) but by speciall command, it was denyed me, onely I might see it, and read it, but take no copie of it, this I desired, that I might have to shew the reasons of my forced departure, not obtaining it from the messenger, I applyed my selfe to the Committee by way of Petition, wherein I made bold to lay at their feet certain considerations to move them, either to reverse their first Order, or give me a Copie of it, together with reasons why otherwise I could not actively obey, but must passively undergo, what they thought meet to inflict, which I presented with my own hands: But there was after some consultation a second writing drawn up (there being two members of the Committee more now in Town then before) by the major part of the Committee, some of them denying their consent, wherein they did desire me to obey their first Order, a copie of which I could not procure. I stayed two dayes after this in Town, intending

ing rather to suffer imprisonment there, then to expose my selfe to inevitable dangers abroad, in which time I had diverse messages sent to me from the Governour by severall Officers and Souldiers to depart, and some grievous threatnings given me, to all which I gave answer, that when I had horse and other conveniences, opportunity of company, and a Certificate that I might passe safely, I would be gone, whereupon on Saturday in the same week about two of the clock in the afternoon there came unexpectedly the Captaine Lievtenant of the Governours troop, with a party of horse to the door of my lodging, when they came in to me, they told me they were sorry that it fell on them to be employed in such a service, yet being under command they must obey, and the word of command they had from the Governour, they said, was, that I without delay must go with them, to whom I replyed, sith tis so, I shall yield my self to God, and you, to be disposed of, as the Governour had given them command, wherefore immediatly taking my leave of Wife and Friends, I went with them, but finding some dislike with the horse appointed for me, the Captain Lievtenant, as also Captaine *Massie* then Governour of *Sudely* Castle (to which place I was appointed that night) engaged themselves I should have the best horse could be got in town for me, and they did accordingly furnish me with an able horse, which they put into my hands; this party which the Captain Lievtenant commanded, had me three miles out of town, where he left me, with the horse appointed for mee, to the guidance of the head Corporall of the troop, and one trooper more, both honest men, to bring me safely to *Sudely* Castle that night, which they did, though it was reported I should have come there in the company of the Governour of the Castle, but he stayed behinde, and came not home till somwhat later in the night, but being there, I was very courteously entertained by him and his Lieutenant, and preached there upon request the next day in the afternoon, being the Lords day: The Monday morning the Governour of the Castle gave command to the Corporall and Trooper, to goe with, and guide me safe to *Warwick*, leaving the horse still in my hands, whence being brought in the way some miles, by the Lieutenant of the Castle, the next day betimes in the

morning wee came safe to *Warwick*, where after some refreshing, my two Guides left me, having a command to go so far and no farther; of whom I demanded what should be done with the horse, they told me, they had no order concerning it, but told me it was in my disposall, in so much that they did indeavour to exchange it for me, because it went very hard, but this I kept, and after a while rod on it to *London*, where I kept it a while, till it was laid claim to by the wife of Colonell *Okey*, to whom after a certificate from *Gloucester* from the Captain there, I delivered, this I mention in all the particulars of it, because some in *Gloucester* (that they might glory in, and increase my reproach) gave out that I went about to defraud them of the horse, which notwithstanding was put into my hands, with no hint of returning it, yea, it was often told me by the Officers and Souldiers, the Governour had given it me, which if it had been, it could not have countervailed the dammage I sustained in that place: This is a true Relation, God is witnesse, and the consciences of those that were (as there were many) present.

A Copie of the Letter I presented to Colonel *Massie* Governour of *Gloucester*, *July*, 1644. being suspended from preaching there, by Master *Web*, then Major of the City, upon the information of M. *Marshall*, as M. *Holford* reported, but upon the intreaty of M. *Holford*, as the Major himselfe told me in the Committee room; I had my liberty by this Letter, which was as followeth.

Most Honoured Sir,

LEt the just request of the meanest of the servants of Christ be accepted of you, whose person and Doctrine scandalized, by either the malice or mis-understanding of some, whereby his freedome in the Mi-

Miniſtry (which he hath exerciſed with a good conſcience, and with the approbation of many wiſe and Godly of almoſt all degrees, well nigh this eight or ten years, excepting one quarters ſuffering by the now ſuppreſſed Prelates, immediately before this ſo deſired Parliament began, and this laſt three quarters baniſhment, into which he was driven through the loſſe of Briſtol, *in which time, as many of note can witneſſe, he hath not behaved himſelfe unſeemly) hath been ſtopped here, even where he conceived to receive both countenance and encouragement, being as deep in this Cauſe, both in reſpect of his endeavour to further it, and his loſſes ſuſteined for it, as any of his quality whatſoever: He humbly requeſts, either his liberty in the exerciſe of his Miniſtry, or that his oppoſers that hinder may bee known, that his Doctrine which is dearer to him than his life, may by him be cleered to be orthodox, and witneſſed unto by all the Scriptures, and particularly by all the reformed Churches, in the number of which we profeſſe our ſelves to be, and this he hopes, through the power of Chriſt, he ſhall be able to doe. Though with all ſubmiſſion to your Honours wiſdom, he conceives there not being any Eccleſiaſticall power ſetled, if Miniſters meddle to ſuppreſſe others (I ſpeak not of thoſe in the Aſſembly) they doe it uncalled, though I count it moſt meet and Chriſtian (in the things within your Sphere) to lay my ſelfe at your feet, in whom the ſole government of this Gariſon is moſt worthily and moſt ſucceſfully entruſted, yet humbly expecting ſhelter and publike liberty in the preaching of the Word, if opportunity be given, there being not any reaſons to the contrary according to juſtice proved yet againſt me, eſpecially ſith as the times are, I have not elſewhere comfortably to ſubſiſt, I mean in the Miniſtry, which I labour by all meanes ſtill death to magnifie, and I ſee many Churches empty, and the people in many places wofully unt aught, I pray God it be not laid to the charge of thoſe, who, I know not upon what pretences, hinder it: But I willingly ſubmit my ſelfe to your juſt power, praying for the increaſe of your moſt admired ſucceſſe and honour, which is gone almoſt all the world over. And thus, moſt Noble Sir, I reſt,*

Your Honours ſervant, in the bleſſed Goſpel,

 Robert Bacon.

The ten Queſtions propounded to mee

on the Lords Day after Evening Sermon in the Governours Chamber, in the preſence of many Citizens, Souldiers, Miniſters, &c. *July* 1644.

1 WHether *the Morall Law be abrogated?* Neg.
2 *Whether good works be a means* to obtein *ſalvation?* Neg.
3 *Whether God be diſpleaſed with* his people that are in Chriſt, *for their ſins, we mean ſuch a people as are* in the Covenant of Grace? Neg.
4 *Whether thoſe in the Covenant of grace, are to try their juſtification by their ſanctification?* Affir.
5 *Whether faith be a Condition of the New Covenant?* Neg.
6 *Whether godly ſorrow for ſin be required in ſuch a one as is in the New Covenant?* Affir.
7 *Whether Confeſsion of ſin* (i.e.) *of our originall corruption, and of our ſinfull actions, reckoning them up before the Lord be required in a Chriſtian?* Affir.
8 *Whether you hold Communion with the Church of* England (i.e.) *in our Parochiall Aſſemblies to be lawfull?* Neg.
9 *Whether Repentance* be neceſſary [to] *the forgivenes of ſins?* Neg.
10 *Whether there be a reall change in the perſon that is ſaved?* Affir.

Theſe

Theſe Queſtions were ſo propoſed by us.

Johan. Holford.
Williel. Hodges.
John Corbet.

And *thus anſwered* by *Maſter Bacon.*

Though indeed forcedly, and ſomwhat otherwiſe then upon due conſideration, hee would have done, there being not ſufficient time given to conſider of them, and therefore they were ſubſcribed only thus on condition, that afterwards time might be given, in writing to make out my underſtanding of them.

On the Wedneſday morning following, betwixt eight and nine of clock, in the roome where the Councell of War was kept, I delivered into the hands of the Governour, Colonel *Maſsie*, (where were preſent as before, many Gentlemen, Souldiers, Citizens, Miniſters of Town and Country, beſides the Committee and Major of the City): this Anſwer in theſe words following word for word.

To the moſt Noble Governour of Gloceſter, *and the Hononrable Committee of Parliament in* Gloceſter.

An Anſwer.

TO thoſe ten Queſtions, which by the authority of the moſt Noble Governour of *Gloceſter*, (*John Holford, William Hodges, John Corbet Miniſters propounded*)

ded) by whose sole authority I answer, in some of which Questions we agree as in the first, fourth, sixth, seventh, tenth, in the rest we differ, at least in expression: I have answered briefly to them all, as the Lord gave me time and knowledge, and as I was able lying under so many pressures and reproches, which God in due time will remove (I know) in the meane time there is need of patience; my Answer is as followeth.

1 *Whether the Morall Law be abrogated?* Neg.

For,

1 The Law morall was revealed from Heaven, of God himself on Mount *Sinay*, and therefore in that consideration to be had in high honour and account of all.

2 Its part of the holy Scriptures, and therefore never to be slighted, but highly to be regarded by the whole Church of God.

3 It is the very image of God, so that by the Law morall, wee may see the holinesse and righteousnesse of God.

4 Christ himselfe was shadowed forth in the Law, for by the Law wee see what a one Christ is, and was to be, even such a one, as hath as much righteousnesse as the Law requires.

5 All the world shall be judged by it at the last day.

6 The Law in the hand of a Mediator is the rule of life, for what the law doth command in the letter without, that the law of the spirit of life, doth work within, which is therefore called the law of faith, or the law of Christ, or the law written in the heart.

7 Those that believe in Jesus walke more freely and more constantly in the things contained in, and enjoyned by the law, then they that are altogether under the law, and without Christ.

8 The law is exceeding usefull to take men off from that damnable opinion of their own righteousnesse.

2 *Whe-*

2 *Whether good works be a means to* obtein *ſalvation?* Neg.

1 I doe altogether reject this expreſſion, as moſt unſavorie and unbeſeeming the Proteſtant Religion.

2 Yet, I affirme, that it is as impoſſible to divide good works from faith, I mean, that which is ſaving, as it is to divide the light from the Sun, or heat from the fire, for ſaith the Apoſtle, *We are created in Chriſt Jeſus unto good works, which God hath prepared that we ſhould walke in them.*

3 To affirme that good works are a means to *obtein ſalvation*, is in effect to deny, that Chriſt is the onely means to obtein ſalvation, for *Salvation is by Chriſt onely.* Act. 4. 12.

3 *Whether God be diſpleaſed* with his people that are in Chriſt *for their ſins, we mean ſuch a people as are* in the Covenant of Grace. Neg.

1 When we affirme that God is diſpleaſed, or is angry, we all confeſſe that it is ſpoken after the manner of men, for God is not ſubject to paſſion as men are, onely through our weakneſſe we doe ſo think, and therefore the Scriptures ſo ſpeak.

2 Even when we are chaſtned of the Lord, it is an argument of his love, and not of his diſpleaſure, and therefore the Apoſtle ſayth, *Whom the Lord loveth he chaſteneth*, the Philoſopher would not beat his ſervant in anger, and if it bee condemned in men, why ſhould it be affirm'd of God, *Fathers and maſters for a few dayes, chaſtned us after their own pleaſure, but he for our profit, that we might be partakers of his holineſſe.*

3 Tis moſt peremptorily to be affirmed that God hates ſin in whomſoever it is, even in his own Son, though it was not his, but ours, and therefore alſo he muſt needs hate it in his own children.

4 So far forth as the children of God live off from Chriſt, and walke unworthy of the Goſpel, ſo far forth they lie under ſence of wrath, in ſo much as the Apoſtle ſayth, *He ſcourgeth every ſon he loves:* it is not the will of God, nay, 'tis impoſſible that a man ſhould have peace in the wayes of ſin, then the devills and wicked men

Gods well pleaſed with us [in Chriſt] and therefore (which is oppoſite) not diſpleaſed with us [in him,] beſides, our ſins are done away [in him,] (*ergo*) not diſpleaſed with us for ſin [in him [to be in a covenant of grace or favour and yet to be even in that covenant under diſfavour or diſpleaſure, ſeems to me a contradiction.

men might have peace, from vvhom the vvay of peace is hid.

5 There are but two vvayes, the one of ſin, and ſo of death and ſorrovv, even vvhen the Saints vvalke in that vvay, they have no more peace, nay, for the preſent not ſo much, as the vvicked have, and they have no true peace at all. 2 The way of wiſdom, *Prov.* 3.17. *Whoſe ways are ways of pleaſantneſſe, and all her paths are peace*, who ſo walks in that way, and ſo far forth as he walks in that way, ſhall never want peace.

6 So there are two ways by which God hath made himſelfe known in the Scriptures, and is known at this day among men: The firſt is by the Law onely, ſo the naturall man knows God and no otherwiſe ſo that ſo far forth as he keeps the Law, ſo far forth he apprehends he pleaſeth God, *i.e.* as he looks upon him in the law; and again, ſo far as he comes ſhort of obedience to the Law, ſo far he apprehends he diſpleaſeth God, as he is known in the Law *i.e.* out of Chriſt, and it is ſo as he apprehends. 2 God hath made known himſelfe to us in Chriſt, and ſo he is *well pleaſed* with us *in him*, *Mat.* 3.17. ἐν ᾧ εὐδόκησα, *in whom I am well pleaſed*, to this all the Scriptures beare witneſſe, *Whom he loves, he loves unto the end*, for he loves them for Chriſts ſake, and not for their own and loves them as much at one time as at another, now Chriſt for whoſe ſake God loves us, *is yeſterday, and to day, and the ſame for ever*, and therefore ſo muſt needs Gods love to us be in him: God forbid that we ſhould affirme that God is up and down with us in his love, indeed a man, yea, a believer, to the diſhonour of God, doth too frequently thinke ſo, but his thoughts are not as our thoughts, onely it's moſt true, that through ſin the ſoule is ſomtimes ſo clouded, and miſted, that it cannot ſee its way to God, neither the light of his countenance ſhining upon him, but apprehends himſelfe under wrath, judging himſelfe by the Law, as he cannot eaſily otherwiſe doe, for as *Luther* ſpeaks, it is no eaſie thing to apply Chriſt and his righteouſneſſe, and Gods love to us in him at ſuch a time: So far as naturall we judge our ſelves by the Law, but ſo far as ſpirituall we ſee our ſelves accepted of God in Chriſt, by the Law we ſee our ſelves loſt, by Chriſt revealed in the Goſpel we ſee our ſelves juſtified, by the firſt we are ſinners, by the ſe-

cond

cond righteous, this is judged orthodox by *Luther*, and I am perſwaded by all other ſober men.

7 As for our perſons, God loved us when we were yet ſinners, Chriſt dyed for us when we were enemies, therefore, *being reconciled, we ſhall be ſaved from wrath through him* (*that is*) from ἀπὸ τῆς ὀργῆς that anger, as the word from the Originall may be read, meaning from that wrath or anger which was due unto us by the Law, and therefore he adds in that *Rom.* 5. 11. Not onely ſo, but we boaſt of *joy in God through our Lord Jeſus Chriſt, by whom we have received the atonement*, in ſo much that Doctor *Sibbs* affirms, that a man well acquainted with the doctrine of reconciliation to God in Chriſt, may even goe ſinging to heaven.

8 I have uſed the more words about this queſtion, becauſe the manner of the propoſall, I confeſſe, is not ſo warrantable by the Scriptures, therefore when it was delivered thus *(Whether God be diſpleaſed with the ſins of his people.)* I affirmed it, but being thus delivered, I denyed it, leaſt it ſhould be thought, that God, with whom there is *no variableneſſe, or ſhadow of change*, ſhould be unconſtant in his love to his elect, whom he hath choſen to himſelfe in Chriſt.

4 Whether thoſe in the Covenant of Grace are to try their juſtification by their ſanctification? Affir.

For,

1 No man knows his juſtification, till he findes in himſelfe in ſome meaſure ſanctification or holineſſe, (*i.e.*) that ſeede of God which *John* ſayes *abides in him that is borne of God*, 1 *John* 3. 9. For what is done without a man, in *foro Cœli* (as they ſpeake) in the high Court of heaven, that is done in time within, in *foro conſcientiæ*, in the lower Court of our own conſciences, by the ſpirit of Chriſt which is given unto us: now where the ſpirit of Chriſt is, there are the fruits of the ſpirit, and the fruits of the ſpirit, is in all goodneſſe, and righteouſneſſe and truth, yea, *and much aſſurance*, 1 Theſ. 1. 5.

2 But to affirme, when I doe ſome good actions, I muſt believe my juſtification, and when I faile in ſome actions (as who faileth not) I muſt ſuſpect my juſtification, and ſo to meaſure my juſtifica-

tion, by my acts of sanctification, and works which I have done, I doe utterly deny, as tending to overthrow the most glorious doctrine of justification, for in time of temptation, I see nothing but sin and death, at such a time, *against hope I believe in hope*, that I am justified, and that is the height and glory of faith, as *Luther* admirably speaks.

3 Yet this I professe, The more a man is assured of his justification, the more he doth abound in all the wayes and works of justification, and holinesse.

5 *Whether Faith be a condition of the new Covenant?*

Neg.

For,

1 This is one difference betwixt the Covenant of works, and the Covenant of Grace, the one promiseth life upon condition, the other gives it of free promise, the first commands much, and gives nothing, but blows upon default, the other commands no more then it gives.

2 We are not required to the ratification of the Covenant, to bring faith to God, but the Covenant is to give us faith to bring us to God, for that faith is a branch of the new Covenant; for if God should stay to make good his Covenant till we bring faith to the Covenant, the Covenant would be of none effect, therefore the Covenant doth not depend upon our believing, but upon Gods promise and faithfulnesse: *If we believe not, yet he abideth faithfull, and cannot deny himselfe.* 2 Tim. 2.13.

It goes indeed for currant among many, that faith is the condition of the New Covenant, but how many inconveniences comes in thereby, experience shews: Some learned men therefore judge it to my knowledge, more meet to call it a branch of the New Covenant: Faith in the New Covenant *is the work of God, John 6.* it being indeed a work meet for God, but infinitely too hard for man, therefore *the gift of God.* Ephes. 2.8.

3 In the new Covenant God ties himselfe, and not the creature, we are in his keeping, and not our own, or else our condition were now, as it was before in *Adam*, which no Christian will affirme, onely faith is urged in the ministry of the Gospel, and in urging of it, it is given to them that shall be saved, because no man is justified in his conscience before God, till he doth believe.

6 *Whether godly sorrow for sin be required in such a one, as is in the New Covenant?* Affir.

For,

1 It is by all meanes to be required in case of sin of one in the Covenant of grace, such a one, in such a case, is by all kindes of arguments to be exhorted thereunto.

2 Sorrow of its selfe is not to be urged upon him, therefore the Apostle says, *I rejoyced not that yee were made sorry*: but that sorrow which the Apostle calls κατὰ Θεὸν λύπη, or godly sorrow, sorrow according to godlinesse, is by all means in the case above said to be pressed, and therefore the Apostle doth in effect affirme, that he did rejoyce that they sorrowed, εἰς μετάνοιαν, to repentance, which he opens in the next words, *Yee sorrowed*, sayth he, κατὰ Θεὸν, according to God, or after a godly manner: Now in what the Apostle rejoyced, we also may rejoyce in, in the behalfe of others.

3 Yet, I utterly deny it in this sense, as if it were so required, that the Covenant of grace did depend upon it, we doe it not to that end, but because the Covenant is immutable, and cannot but be fulfilled, therefore we doe it, for it is a part of the Covenant to leade us out unto it; therefore that may be the understanding of that phrase of *godly sorrow*, because it is the work of God in us.

7 *Whether confession of sin* (i.e.) *of our originall corruption, and of our sinfull actions, reckoning them up before the Lord, be required in a Christian?* Affir.

For,

1 This I have taught publikely, and therefore need not speake more, the words in effect were these, Pharisees and Hypocrites may confesse their *sinfull actions*, but they are not wont to confesse *their sinfulnesse*, but the Saints confesse not onely their *sinfull actions*, but also *their sinfulnesse*, they doe not onely see their actions unclean, but their very natures, and doe bewayle their natures more

then their actions, because their evill natures are those corrupt fountains, whence flow these foule streams.

2 The confession of the Saints is grounded upon the knowledge of Gods love in Christ, but the confession of Hypocrites is upon some other information and grounds.

(a) How difficult it is to determine what the Church of *England* is, we may learn frō *Smectymnius.*

(b) This was given in answer, *July* 1644

8 (a) *Whether you hold communion with the Church of* England? (i.e.) *in our parochiall Assemblies to be lawfull?* Neg.

1 It is a matter that concerns discipline, and that (b) question is not yet resolved upon in the Kingdom, the work of reformation is not finished, and scarce at all begun in some places and Parishes.

2 For ought I know the people have not repented them of their false worships, and that abominable prostituting themselves to the will and ways of the Prelates, for which the Land, polluted with so much Idolatry, Atheisme, and prophanesse, is now even made drunke with bloud.

3 Yet I shall have communion with any people, in any Assembly, so far as reformed according to the Word of God.

That every Parish, Assembly, should beare the name of the Church of *England* seems strange to me, for many Parishes know not what the Church of *England* means. 2 Though there may bee Churches in many Parishes in *England*, yet they are not Churches as Parishes, or Parishes, and therefore Churches: Parishes, as is confest, are but of late, and humane invention, but by the Church of *England*, (I suppose) is understood, either all the people in *England*, as they are by law enjoyned to confesse the same Doctrine, and practice the same Discipline, and in this sence the Church of *England*, especially in respect of discipline, is ceasing, or ceased, to be what it was, therefore by the Church of *England* I hold it safest to understand all, of all conditions, that have indeed faith towards our Lord Iesus, and so are the Church of God in the eye of God, and are of a savable conversation towards men in practice, and God in profession, of this Church I rejoyce that I am a member, and with it delight to have communion.

[To] (*i.e.*) To bring in Repentance, as the word apparently sounds.

9 Whether Repentance be necessary [to] *the remission of Sins?* Neg.

1 It

1 It is an unſavoury, unſafe, and unſound expreſſion, (c) bordering nigh unto, if not altogether agreeing with that of *Bellarmine*, who affirms that repentance is a way unto faith, and juſtification in the remiſſion of ſins, which Maſter *Willet* in his *Synopſis*, in his fourteenth generall controverſie of Popiſh penance confutes.

2 Repentance is not before remiſſion of ſins, as this queſtion imports, for that which is neceſſary to remiſſion of ſins, muſt be before remiſſion of ſins, is, as we muſt walke in the way, before wee come to the journies end: now repentance is not the way to remiſſion of ſins as *Willet* againſt *Bellarmine* proves, but the fruit of remiſſion of ſins, for remiſſion of ſins is in order of nature before repentance, as all orthodox men I thinke confeſſe, though both at the ſame time in every true believer.

3 There is no remiſſion of ſins beleeved, after which, or rather upon which doth not follow true repentance: yet remiſſion of ſins doth not depend upon repentance, but repentance upon remiſſion of ſins.

(c) Repentance Is either legall or Evangelicall as M. *Perkins* and others diſtinguiſh: Now legall repentance in theſe dayes of the increaſe of knowledge, is confeſſedly not neceſſary to the remiſſion of ſins, the unreaſonable urging of it, is acknowledged to be one cauſe that rendred the Miniſtry heretofore ſo unprofitable, requiring qualifications, to prepare for Chriſt, men conceiving themſelves to have ability to furniſh themſelves ſo, as to be judged meet, even of God himſelfe, to give entertainment to his Son. Now the Queſtion is underſtood of this ſort of repentance, I ſuppoſe by them that propoſed it, which gave me occaſion ſo to expreſſe my ſelfe in the firſt Sect. But if they ment Evangelicall repentance, yet remiſſiō of ſins muſt needs preceede, for remiſſiō of ſins cannot be the wages of repentance as it ſeems to be, if it did go before: This is then the order. 1 The Goſpel preached, the ſum of which, is the remiſſiō of ſins. Then 2 It is recived in the Spirit through beleiving. 3 Then comes μετανοια The change of the minde, repentance towards God, as a fruit of faith in the Lord Ieſus, in the which change of minde there are ever theſe foure things. 1 A right knowledge and high eſteem of God. 2 A right knowledge and high account of Chriſt, as the onely way to God, to finde acceptance with him. 3 A right underſtanding of our ſelves, as loved of, and reconciled to God in Chriſt. 4 A right underſtanding and infinite loathing of our ſelves, as we are in our ſelves, denying and abhorring our ſelves, and ſins, the world and things below, for Chriſts ſake.

10 *Whether there be a reall change in the perſon that is ſaved?* Affir.

This I have both publikely and privatly cleered and proved, and ſhall yet further cleer and prove when God ſhall open a way again unto me.

Thus

Thus much for the present, I conceive, as touching these particulars, wherein I have spoken *(my conscience bearing mee witnesse in the holy Ghost)* what I understand to be the minde of God in holy Scriptures, and the judgment of the Orthodox Churches at this day, and this not as pleasing men but God, referring my selfe to all the godly learned, all the World over, for judgment herein.

What ever are the apprehensions of men concerning me, as they are very various and strange, neither in word or deed, no, not in thought, have I intended, or shewed any disrepect to any man, as far as I know, that differs from me in judgment, but have behaved my self with all good Conscience, both towards God and men, I can speak no more then I know, neither shall I willingly speak lesse.

My humble request to all the Saints and Ministers of God is, that, whereunto *we have attained, we may walk by the same rule*, for it is impossible that wee should in all things, and in all circumstances, be of the same minde, therefore let us not by any means oppresse each others spirit, for no man can well speake more then hee knows, or confesse more then hee believes: let the words of the Apostle be alwayes sounding in our eares, as if hee were now speaking unto us, as hee was sometimes to the *Romans*, *Rom.* 12. 3. *I say, through the grace given to mee, to every man that is among you, not to think of himself more highly then he ought to think, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, but to thinke to sobriety according as God hath dealt to every man the measure of faith*: which rule if neglected, 'tis impossible there should be peace, not only in the World, but even in the Church, for there are diversities of apprehensions, even of the same things, every one *speaking according to the measure of the gift of Christ*.

If this do not satisfie, I expect mine Opponents answer in writing, because they are many, and I in a manner alone, besides, *litera scripta manet*, yet afterwards I shall not refuse conference with any, that shall with meekenesse desire it:

July 16, 1644. *Robert Baron.*

The Wednesday following the two publique disputes held in the Colledge, there was sent an Order (after that some of the Ministers

sters had been in consultation together) from some of the Committee, who had the day before publikely taken off the charge of errour M. *Corbet* and others layed against me, (in which also they did acquit me as from the matter of errour, yet enjoyned me therein to depart the next day, a copy of which I could not get, neither could then actively obey: I humbly presented to them my reasons, which were, word, for word, as followeth.

To the Honourable Committee of Parliament, in Glocester.

Honourable,

WHereas I have seen an Order agreed upon by some of the Committee, that I am to depart this City to morrow, being Thursday, the five and twentieth of this instant moneth, not to reside in any Garison of this County, or under the command of the Governour of Glocester, *wherein if I fail, I am to expect punishment from the Committee, I humbly crave leave to lay at your feet, these following Considerations.*

1 I have suffered in the cause of the Parliament, the losse of above four hundred pounds in money and goods, unlesse I can recover it again in the time of peace, so that I expect in justice, from the honourable Parliament (I continuing faithfull unto them as I shall through the helpe of God, till death) liberty and livelihood under their protection, which I beg for at your hands, their representative, here.

2 I have not wherewithall, neither can I possibly with the safety and health of my person, depart so suddenly from this Garison.

3 This I know, that if I fall into the hands of the Kings forces, unlesse God doth mightily deliver me, will endanger the taking away of my life by them, for God is witnesse, and many men, how I have endevoured by all means to further the cause of the Parliament, against them.

4 By

4 By this Order it cannot otherwiſe appeare, but that I am put out of the City as a Malignant, which if I am apprehended, ſo to be, I am infinitely wronged, for I never entertained the leaſt thought of diſreſpect againſt the Parliament.

5 I have behav'd my ſelf, both before, and ſince I came to the City, with all good conſcience, both towards God and men, ſaying, no other thing, but witneſſing both to ſmall, and great, what Chriſt, the Apoſtles, and Martyrs, and our firſt Reformers witneſſed, and all the Proteſtant Churches, at this day.

6 I am not ſuch a ſtranger, but I am knowne to many of good report in the City, beſides, I have lived till after *Briſtoll* was taken, a publike Preacher, in, and about that City (which is not far from this) eight or nine yeers.

7 Whether it be not an infringing of the liberty of the ſubject, to thruſt mee out of the City for matters of Religion, eſpecially, when all that have been ſpoken or written by me, is in appearance truth, as is confeſſed, no errour proved againſt mee, though many ſuſpected, my heart and thoughts being judged, when my actions are without offence.

8 Whether mercy be not to be mingled with juſtice, that I be not forced to depart from my deare and loving wife (a woman of good birth and quality) eſpecially now ſhee is neere that perillous time of child-birth-bearing, grief, by reaſon of my forced departure (ſhe being but a weak woman) may haſten her death, eſpecially in ſuch a caſe.

9 Whether there be not an offence taken, and not given, by my preaching and converſation, as is uſuall, at the power and truth of the Goſpel.

10 Yet, if I muſt be put out of towne, I humbly beg a Copy of the Order, that I may have, to ſhew the reaſons why, and that I may have ſome longer time to prepare for ſo long a journey, for whether to goe but to the City of *London*, I know not, and that I may take the next opportunity for company.

Laſtly, for the juſtification of my innocency, perſon, & doctrine, I refer my ſelf to the tribunall of Gods juſtice and this moſt Honorable Parliament: deſiring God to forgive the malice and ignorance

rance of mine enemies. And thus I humbly take my leave, and rest,

Your Honours servant in the
blessed Gospel:

R. BACON.

A Copy of the Order sent me after the giving in this Petition.

WE the Gentlemen of the Committee, gave out our Order, upon a serious debate, not by our selves (as according to our instructions, we might have done) but with the ingredients *and* consult *of many* godly *and* learned Ministers; *by* both parties, *and upon emergent reasons our votes were concluded, and (in a more civill manner then Master* Bacon *deserved) were sent unto him; yet, although he hath rather arraigned then entreated the Committee for an alteration of our judgments, we are resolved not to alter our commands, as rather* engaged *to* gratifie *so many* Orthodox Divines *in this businesse then his fancie; the passages we have received from his hands, we hold more fit to be transmitted to the* Parliament, *as a greater abuse to their* Ordinance, *then an offence to our persons; and therefore* desire *Master* Bacon *will be obedient to our former Order, rather then put us upon a second course, which wee not so much desire as he deserves.*

What affinity some passages in this Order have with that in the *Revel.* 17.13. those that have wisdome from above, may consider. Besides, who to judge the most godly and orthodox Ministers in

theſe days of Controverſie, is doubtleſſe, ſomewhat more difficult then is by moſt ſuppoſed, otherwiſe theſe glorious (that I ſay not vain-glorious titles (as *godly, learned, orthodox,*) would not have been ſo confidently put upon theſe Miniſters, whoſe doctrinall aſſertion is moſt *Heterodox*, to name but that under their own hands, *that by good works we obtein ſalvation*, and whoſe practice in this was far enough from being *godly*, to undermine their *brother*, and ſeeke his ruine, to *eſtabliſh themſelves*, not rendring him, no not the *Magiſtrate himſelf*, a juſt reaſon why.

I ſhall here inſert (as an *acknowledgment* of the ſympathy of a faithfull Friend, and Miniſter of the *Goſpell*) theſe few lines, which he in verſe ſent my wife, to ſupport her in her *ſolitarines*, and my forced departure.

Poſſeſſe your ſoule in patience, *Chriſt doth* reigne,
His rod ſhall feed, *his* ſtaffe *ſhall you* ſuſteine,
Is husband *gon? do* friends *begin to* hind?
Let not your heart be ſad, *God will* provide,
Life, livelihood, friends, husband, *and withall:*
Increaſe of honour, *ſhall ſucceed your* fall:
Paſſe by the frowns *of men, contemne their* ſcorn,
Be not diſmaid with bonds, *you are free* born,
All things are ſubject unto Chriſt, *and* hee,
Commands them at his pleaſure, *therefore wee,*
Of ſafety *may be ſure*, Chriſt *for us is*,
No power, or hate, can hurt, *thoſe that* are his.

The

The ſpark that was blown up into ſo great a flame againſt mee, was my publike reprehenſion of a certain pretended playſter for a *Sin-ſick Soule*, as being in it ſelf contradictory, and repugnant to that of the Lords own preſcribing, of which I ſpake from *Jeremy* the 33.6. which is made uprof thoſe two ſweet and ſaving ſalves, *Truth and Peace*, both which as the Pſalmiſt ſpeaks, but in a little different language, kiſſe each other in Chriſt, as alſo in them that are Chriſts, but becauſe I mentioned faith and repentance, which are two of thoſe more then twenty other ingredients in this Mountebanke medicine, ſome, whether inconſiderately or enviouſly, or both, I will not determine, reproved, that I denied Faith and Repentance, but let the Aſſembly, or others, judge, whether the Author of this Medicine, ſpeak not rather the language of *Rome*, then *Canaan*, vvhether he be not rather a ſtranger, then a houſe-bred Proteſtant, deceiving the people, feeding them vvith huſks, under the ſpecious names of the *Crums of Comfort*, there being evidently in it, not only that vvhich is popiſh, falſe, and erroneous, but that vvhich renders Religion, and the Myſtery of God ridiculous; a copy of which, that all may judge, is here inſcribed.

A ſpeciall Remedy, for a *Sin-ſick Soule.*

In a booke ſtil'd the *Crums of Comfort.*

FIrſt, 1 *Faſt and Pray*, 2 *and then take a quart of Repentance of* Nineve, *and* 3 *put in two handfuls of faith* 4 *in the bloud of Chriſt, with as much* 5 *Hope and* 6 *Charity as you can get, and put it into a Veſſell of* 7 *a clean Conſcience*, 8 *then boyle it in the fire of love*, 9 *ſo long till you ſee by the Eyes of Faith, the black foam of the love of this World ſtinke in your ſtomacke*, 10 *then ſcum it off cleane, with the Spoone of faithfull Prayers, when this is done*, 11 *put in the Powder of Patience, and* 12 *take the Cloth of Chriſts Innocency*, 13 *and ſtrain altogether in his Cup*, 14 *then drink it burning hot next thy heart*, 15 *and cover thee warme with as many cloaths of the Amendment of life, as God ſhall ſtrengthen and enable thee to beare, that* 16 *thou*

mayst sweat out all the poyson of Covetousnesse, Pride, Whoredome, Idolatry, Usury, Swearing, Lying, with such like, 17 *and when thou feelest thy self altered from the forenamed vices. Take* 18 *the Powder of Say-well, and put it upon thy tongue,* 19 *but drinke thrice as much, do well daily,* 20 Then take the Oile of good works, and anoint therewith thine eyes, eares, heart and hands *that they may be ready and nimble to minister to the poore members of Christ, when this is done, then in Gods name,* 21 *rise from sin willingly,* 22 *reade in the Bible daily,* 23 *take up the Crosse of Christ boldly,* 24 *and stand to it manfully,* 25 *bear all visitations patiently,* 26 *Pray continually,* 27 *Rest thankefully, and thou shalt live everlastingly, and come to the hill of joy quickly, to to which place hasten us good Lord speedily.*

A

A POSTCRIPT,

Containing ſome generall and perticular Obſervations upon M. Edwards *his* Gangræna.

1 *Generall.*

MAſter *Edwards* with the helpe of others, that *load to his mill*, ſeeks to faſten reproach upon the perſons of thoſe, whoſe faces he never ſaw, and the errours he chargeth on them, *hee cannot prove*, yet his dyme, and perhaps, the iſſue of his calumnies, may prove to *this Nation*, or to many in it, of as dangerous, and as dreadfull conſequence, as was the inſinuation of the *High-Prieſts and Phariſees* againſt Chriſt, his perſon, Doctrine, converſation, followers, *to the Jewiſh Nation*, and many in it: for to this day, *that people judge*, as theſe men reported, that Chriſt was an *Impoſter*, his Doctrine *blaſphemous*, his converſation *looſe*, his followers *accurſed*.

Chriſt his entertainment at his comming in the *Spirit*, is foretold to hold proportion with that of his comming *in the fleſh*, and therefore as little to be diſcerned in the *one*, as in the *other*, becauſe he is to ſuffer over again in the Spirit, in the Goſpel, in ſome way of proportion *in the Saints*, as he did then in the fleſh, in his own perſon, *for the Saints*: here is wiſdom, and 'tis that which is onely from above, to diſcerne the *day of his comming*, for he is in the world now, as then, under *diſguiſes*, as a ſigne to be *ſpoken againſt*, to be judged in his members a *blaſphemer*, a *deceiver*, a man *gluttonous*, a friend of *Publicans*, and *Sinners*, a *wine-bibber*, yea, to be *crucified*, and put to *open ſhame*: and of this he will upbraid the world at his *appearing*, and comming; I was *among you*, but as *hungry*, and *thirſty*, and *naked*, and *ſick*, and *impriſoned*, wherefore you own'd me not in my meanneſſe, and low *eſtate*, therefore depart from me I know *you not*, I owne you not, you ſhall not, you cannot, ſhare with me, and mine, in *glory*.

Men

Men build the *Sepulchers* of the Prophets, ſeem to honour the memory of *Chriſts glory* in the ſtory of the *Martyrs*, & cal themſelvs after their *names*, and yet perſecute, blaſpheme, and ſpeake all manner of evill of *that Spirit by which they ſpake*, thus it was from the beginning, and it is ſo unto this *preſent houre*, thus the Phariſees ſtood they thought in the truth the Prophets *dyed for*, and yet were in their generation, open and profeſſed enemies *unto it*, and thus to this day, many contend in bitterneſſe, and wrath, to their own, and others trouble, yea, the trouble of the *Land they live in*, for the *truth* they thinke, and yet remain without it, yea, revile it, where it is in truth, *having the formе*, and *not the power*, the pretence, and not the thing it ſelfe (as they whom they pretend to be imitators of, had) which whereſoever it is, is blaſphemed, of them that have it not, though they *pretend* never ſo much to have it. But this in ſome ſort may be diſcerned, for by their fruits yee may know them, they that have it in pretence onely, are as others of the world are, excepting this pretence onely, *proud, boaſters, blaſphemers, falſe accuſers, make-bates, fierce, unquiet deſpiſers of them that are good*, 2 *Tim.* 3. but where it is in truth, it is like it ſelfe, even like Chriſt himſelfe, *Overcomming evill with good, in all meekneſſe, love, patience, long-ſuffering, being reviled*, they *revile* not again, *gentle towards all men*, and by this means, and no otherwiſe, *they heap coales of fire on the heads of thoſe that are* enemies unto them, and ſo mightily ſtill and ſucceſsfully, but ſo as by ſuffering they overcome.

M. *Edwards*, more then ſeems in his Epiſtle, to endeavour to get himſelfe a name, to be in his, as ſome in the ages paſt were in theirs *famous* for oppoſing *Schiſme, Hereſie*, this might come to paſſe, if the time to come ſhould exceed the preſent time in *darkneſſe*, but the light that now ſhines manifeſts his folly very much, and that to very many already, how then will his *works abide the fire?* when *the day ſhall revéale* it to all; this therefore befalls M. *Edwards* in his Treatiſe, which accompanies all that *doe things in the darke*, he miſ-repreſents the truth, he *ſtumbles* at, which he muſt needs doe, becauſe he ſees it not in the *light*, in which alone *it ſhines*, in ſo much that that is now from M. *Edwards* mouth, miſtaken pen and judgement, *undoubted blaſphemie*, might be at the

firſt

first speaking everlasting *Truth* and *Gospel*, Christs Doctrine, which was *truth*, flowing from the *glorious fountain of it*, was yet when represented by the Pharisees, such as they took it to be, *very false, vile, and absurd*, witnesse the stories the *Jews* have of Christ and his Doctrine to this day, like the stories the *Papists* have of *Luther*, and the *Protestants*, so that as the Pharisees did *Christs*, and as the Papists doe *Luthers*, so doth M. *Edwards mis-shape*, and *disguise*, the glorious truth and doctrine of some, *into a lie*, this time, the truths friend, will make appear, but I undertake not to justifie either Schisme or Heresie, there is too much of either found in the Land, and that even there, and amongst them, that most cry out against it if, occasioned by the long time of darknesse we have been in, and now *truth* comes abroad, errour goes forth with it, and in a *mantle* like unto it, yet this I can be bold in, because of *this likenesse*, truth receives more blame then that which indeed *deserveth*.

i Which is true according to M. *Edwards* & his friends owne maxime, the greatest Cutpurse cryes Cutpurse most, by the same rule, let all judge whether M. *Edwards* be not the greatest Heretick, the greatest Schismatick: I pray God it prove not true.

2 *Particular.*

M. *Edwards*, pretending more eminently then others to *conscience*; hath in that Court of his (hearing onely the witnesses of one side) past a threefold sentence on me, and would have all men *approve* of the judgement he pronounceth, which is, that at *Glocester* I was first *erroneous*, then *incorrigible*, and for both cast out of town. Here he thought to strike at two at once, and one of them, one of the greatest, and the most eminent in the Land, and that through the sides of him, that is indeed one of the *meanest* of the servants of Christ and the Kingdoms, *viz.* my selfe, he secretly upbraids, the ever *honoured*, and therefore *most noble*, because the most *constant Patriot* of his Countrey, and *lover* of good men, my *Lord Say*, and that for respecting me (as Christ did the man cast out by *the Jews*, for confessing him) when I had been so *apparently* wronged by others, it being the true character of those that are both great and good, to respect the *unjustly oppressed*.

M. *Edwards* might in conscience have thought (who ever were his informers) on the English proverbe, *one mans tale's good*, till *another's heard*, or which is more to be *heeded*, that of the Wise man,

man, *Prov.* 18. 17. *He that is first in his own cause, seemeth just, but his neighbour commeth and searcheth him out*, and makes it to appear otherwise, so the first goes away ashamed: M. *Edwards* knowing I was in Town, and entertained by *a great man* (as hee confesseth) might have had recourse to me for satisfaction, if not for *mine*, yet for that *great mans sake*, and not so apparently to wound his own *reputation*, to wound others, in sending abroad in *print*, a most notorious *untruth*, but he had a *mone this minde* to reproach my *Lord Say*, and that he knew not how to do *immediately*, o-
Wit. Mr. Cr. thers having sped so ill *before him*, for such like *unheard of boldnesse*, therefore he takes occasion from me, when none was given by me, to doe it. Surely *a good man* would have done otherwise, been as carefull of anothers *name* and honour (especially of one of the *Peers* and *Pillars* of the Land) as his own, but it seemes he thinks his *tongue is his own*, and therefore *under no controul*.

But that M. *Edwards*, and they that will may *know*, that I was neither erroneous, or incorrigible, and therefore not cast out of *Gloucester* for either, I have printed this *relation*, wherein may appear the whole truth of the matter (the consciences of mine oppo-sers *being judge*), that *no* errour could be (though it was industriously sought after) picked out of any *Sermon, discourse*, or *Prayer*, was heard from me, either in *publike* or *private*, and for this I challenge M. *Edwards* and all the World, if they can, to *convict*: but herein it doth sufficiently appear, because they could not fasten any errour that way upon me, they made tryall of me, though in a most *un-due, un-christian*, and *un-brotherly* way, by these ten Questions, with what meeknesse and sobriety, let the propo-sall of the second *Question* give all the *Protestants* in *England* to judge, that they might be sure they thought to *catch me*, they would cast out their line *far enough*, which surely they would never have done, it being so great a blemish to the *Protestant* Religion, but that they were *confident* to bring me into a *snare*: yet Gods wisdom was such, that after foure dayes solemne *meeting*, my Do-ctrine and conversation appeared far more *innocent* then before, and therefore at the conclusion of the last dayes *solemne* dispute, I was pronounced *free* from the charge of errour laid against me,

and

and that by M. *Brummidge*, a learned gentleman of the *Committee*, who was as *Moderator* during the dispute, which he did in the name of that whole *Assembly*, and therefore M. *Corbet* spake cloud to this purpose, that though my words were justifiable, yet my *meaning* was otherwise, wherefore my *meaning* was indeed condemned in *Glocester* by M. *Corbet*, and perhaps by others, when my *words* and *actions* were found; and therefore declared *blamelesse*, and that doth yet more fully appear, for though there was a double Order from the Committee for my removall, the copie of the first is before inscribed, for the readers view, but the copie of the other I could by no means get, yet in neither of them was I *charged* with *errour*: neither was it rendred as a reason of my removall, the onely reason that I could finde in *either*, was to give *satisfaction* to the importunity of some *Ministers*, to whom my *Ministry*, or rather the *Ministry* of Christ, was a *burthen*, and therefore M. *Holford* publikely desired the City, to ease them of that *burthen*, *by putting Christ out of Town* (for that was the expression he used) to whom many were ready enough to submit.

As for my journy to *Bristol* which (M. *Edwards* having *spies from* every Quarter, takes notice of) I need not make *Apologie*, those that were his *informers* could have told him my *exceeding losses there*, to a greater *value*, then I know how to make up again, but our losses are *nothing* in these mens eyes; (therefore that I may use M. *Calamies* words, in his Apologie against M. *Burton*, *pag.* 8.) M. *Edwards* and his *informer*, sitting as Lords over my *conscience*, are not ashamed to judge of my intentions, the reason of my journey must needs be to sow Schisme there; he might doubtlesse with more *love*, have thought he is gon to *recover*, if it may be, some of the goods he was *plundered of*, as an eminent *Minister of the City*, spake with more *moderation*, when he saw me going forth of Town, besides, all in and about *Bristol* know, that I have been exercised in the publike Ministry of the Gospel for many years in those parts, and that through the *grace of God*, with a constant blessing *from above*, to the rejoycing of many *in the Lord*, thereabouts, and who themselves are *my joy* and *crown in the Lord*, and therefore I am not ashamed to declare my *longing* after them, to impart unto them

some *spirituall gifts*, that we might be mutually *comforted* by the *faith* and *joy* one of another, here again, therefore, I shall *challenge* M. *Edwards*, or his informer, *who ever he be*, to make it appear, if they can, that either my *Doctrine*, *manner* of life, *purpose*, *faith*, I have been these *ten years* conversant in, hath been any other then as becomes the Gospel, either in *Bristol* or elsewhere, which if they *doe not*, as I know they *cannot*, let all the world take *notice*, they abuse their brother without *a cause*, and for this their slander, are in danger both of the judgment of God, and men, whom yet I desire, both *God*, and *men*, (as my selfe *do*), to *forgive*.

A Conclusion, by way of advice *to Master* Edwards, *and those of his* Spirit, *drawn from* experience, *but according to the* Scripture: Rule, *and* Phrase.

SIR,

TWo things seem to *trouble* you, and those of your *minde*, (for worse things I will not presume to *divine* of you) and you being troubled by *them*, you trouble others *also*, for they that are troubled *themselves*, are usually, if not always, a *trouble* in the places where they are to others, whether *families*, *Cities*, *Kingdoms*: And these are, 1 Diffidence in God. And 2 selfe confidence: (the *root* from whence *springs* all our *sorrow*.) Hence three things you seem perplexed with the fear of, because of *errour*, because of *Schisme*, (to interpret the best of you and others of your minde.) 1 The Kingdoms *Weale*: 2 The Churches *peace*: 3 Your *own* and *others* settlement: But for the first consider, Is not Christ *King* of *Nations*? doth not he uphold the *worlds* by the *word* of his *power*? is not the Kingdom *His*, and at His *disposall*? he sits at the *sterne*, and *guides* it, who hath *redeemed* it with his *blood*? Oh that *you*, and all the *Kingdom* could see *him* taking *care* of it, as *hitherto* he hath done. And for the Churches peace, is not *our able*, like it selfe, and *him* that gives it? an *everlasting* peace

peace extended to it like a *river*, even the *peace of God* which paſſeth the *underſtanding* of either men or Angels, effectually to *perturbe*. Chriſt gives *peace*, not as the world *giveth*, to take it away *again*, wherefore it is a true poſition, where men have not peace *with God*, and *one* with *another*, they are rather *out* of, then in the *Church*, for the *Church* is a Kingdom cannot be *ſhaken*: and for *your ſelves*, if *Chriſtians*; are you not upon a *Rock*? why then like *Ahaz* and his *people* are you *moved*, as the *trees* of the wood are *mooved* with the *wind*, and not rather are at *reſt in Chriſt*, and in *him*, by *faith*, quiet *from fear of evill*, he that *wavereth*, is like a *wave* of the *Sea*, driven with the *winde*, and *toſſed*.

The *Advice* then is, have *faith in God*, for *Kingdom*, *Church*, *your ſelves*, he that *beleeveth*, ſhall not be *aſhamed*: A beleeving *Kingdom*, a beleeving *Church*, a beleeving *man*, ſhall not be *moved*, but diſtruſt the *arme* of *fleſh*, your *wiſdom*, *zeal*, *government*, you ſo *contend* about, the weapons of that warfare muſt not be *carnall*, that muſt take *down* thoſe ſtrong *holds of Satan*; *Errour*, and *falſe worſhip*, but ſuch as are *mighty through God*, thinke not as *Uzzah* did (of whom men ſpeak ſo much at this day, though without knowledge) that the *Arke will fall*, unleſſe you put to your hand (in an un-due manner) to *ſupport* it, and know, you not tis true alone of *Chriſt*, the *government* is upon his *ſhoulders*, he that *puts to* his hand as *thinking* he *ſupports* it, *profanes* it, & diſhonours the High-prieſt that is *entruſted* with the care of it, more commit the ſin of *Uzzah*, then men at this day are aware of, the *ſpiritualty* (as they *ſpeake*, that would keep up the diſtinction ſtill) more then the *temporalty*, run upon this *rock*, and have done ſo of a *long time*, who have *taken all* into their *own hands*, as if as Chriſt were not *King*, and the *inheritance* not *His*, but *theirs*, and therefore have *divided* it, (as the *Jews* did) among *themſelves*: let us then *retain* the *care* of theſe things, ſo far as we are concerned in *them* to *Chriſt*, that *careth* for us according to the Apoſtles rule, *be careſull for* a *nothing*, a Phil. 4. 6. &c. but will you neglect to doe what you can to preſerve the Kingdomes weale, the Churches peace, our owne, and others ſettlement in the truth? God forbid, provided yet, we obſerve theſe three cautions: 1 That we in the uſe of means, keep within our Spheare, as many doe not. 2 That what wee doe, we doe

Μηδὲν μεριμνᾶτε.

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in truth, for means used without faith, is like fire painted on the wall; it makes a blaze, but gives no heat. 3. That the remedy be proportioned to the distemper. For it doth appeare exceeding strange and *unchristian* (that I say not *Antichristian*) and it will doe so more and more, that Errour, Schisme, Heresie, which is the *Gangrene* you pretend so excedingly to feare, (being in the very nature of it a *spirituall* and *soule* distemper,) the temporall sword (according to the Popish tenent) should be thought the onely and the most *effectuall* means for the *cure* of, whether this be not to pretend onely to be a *Physitian*, a soule Physitian, and yet to have recourse wholy to another's box for ointment to do the *cure*: Hence it is that so many are proclaimed Schismaticks, Hereticks in the Pulpit, to provoke and engage the Magistrate, before there is any argument or Scripture sufficient brought for the proving of them to be such; even to this day, well nigh all hath been taken in for Oracle, that some few men (pretending *piety* and *zeale*, for *holy Church*) hath suggested to the Rulers of the earth, to the shedding of the *bloud* of *Saints*, and turning *Kingdoms* upside down: But all *praise* be given to *God*, and *Hallelujahs* sung to him that sits on the Throne; this Book of *deceit* begins to be opened, and the Kingdoms learn of Christ to read it, that the *Nations* for this *cause* (we hope) may learn war no more.

The Scriptures	Emblem, Character,	Of an unbelieving, self-confident man is,	Mayor missable, Feare round about. He stars where no fear is, any fear hath terrible.
Again,			Noah in the *Arke*, or *Moses* in the *clift* of the rock. He is not afraid of any evil tydings, he feare not the lose of life, or the death of all the *Iosiaes* his *Kalitiar*: His heart is *established* with *grace*, and not with *meats* & outward things.
The Scriptures	Emblem, Character,	Of him that hath Faith in God, as,	

a It is no Paradox to affirm, that self-confidence is haunted with exceeding fear.

To the Reader, line 21. r. Apostles advice.

FINIS.